

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON MISSISSIPPI, JUNE 29, 1916

NEW SERIES, VOL. XVIII, NO. 26

Mississippi is doing aggressive work in the eradication of malaria, and it is only a question of time when this disease will disappear from the State.

Evangelist E. S. P'Poole is with Pastor Blalock in a meeting at Amory. From there he goes to Prentiss and Mantee and Woodland, and to his boyhood home at Edwards.

To teach people that it doesn't make any difference what church one belongs to is to lead them to believe that it does not make any difference whether they belong to any church.

Pastor W. H. James reports a fine meeting at Pearlhaven in which he was assisted by Rev. J. A. Barnhill. There were twenty-three received into the church, nineteen of them by baptism.

The Baraca class of the First church, Meridian, ordered one hundred Testaments from The Baptist Record for the soldier boys from Meridian. Brother W. A. Roper ordered fifty for the boys from Kosciusko.

Rev. J. R. McCardle, who has done good work in the Gulf coast country, has resigned at Long Beach and moved to Gulfport. From this point he is open to engagement for meetings in the summer and will go to the Fort Worth Seminary in September.

When you see in the Bible that "He who provides not for his own, especially them of his own household," don't suppose it has reference to one's children only, for it had primary reference to aged and dependent relatives, or father and mother. Look it up.

We regret to learn of the death of Mr. J. B. Sweany, of Durant. He has long been one of the leaders in the Lord's work there and the good friend of all the preachers. His son, J. E. Sweaney, is superintendent of the Sunday School and leader in the laymen's State work.

The Baptist Commonwealth insists that the germ-scattering "chautauqua salute," in which an audience waves handkerchiefs on which they have blown their noses, should be relegated to the scrap heap along with the common drinking cup and the common communion cup.

Missionary J. G. Chastain is spending six weeks with the brethren in a church-to-church campaign in McNairy county, Tennessee. He says the congregations are not large, yet the best people in the churches come out and are catching a vision and are planning for greater things in the kingdom.

The first session of the Montgomery County Baptist Sunday School and B. Y. P. U. Convention and Training School will be held July 9-12 with the First Baptist church, Winona. The list of instructors includes the names of Arthur Flake, J. E. Byrd, W. E. Holcomb, Fannie Traylor and Dr. R. M. Inlow. The program will make three full days.

God's Book, God's man and God's work fit into one another and supply the world's need—"that the man of God may be complete, completely furnished unto every good work." There is no good work that the teaching of the Bible does not fit one to do. The perfection of the saints is that which fits them for the best service.

It is enough to make all hearts heavy to see the gathering of the National Guard from all parts of the State into the concentration camps at Jackson. Some of us have never seen anything that resembles it, for we have had the blessing of peace so long that, like one of the ancient kings of Israel, we were saying, "Nevertheless there shall be peace in our day. The papers have been filled with war for two years, but our streets and our homes have been full of peace. The world, or a large part of it, has been in a mad orgy of blood, and God has thrown around us a cordon of safety. We had claimed the promise that "peace shall be thy walls and righteousness thine offices," while the guard of divine protection was vouchsafed to us. But now the tramp of soldiers is heard in the street, the drum throbs awake us from the dream of peace and the bugle startles us in the night watches. Even yet we pray and hope for peace. The man who presides in Washington has been given wonderful wisdom for the emergencies that have arisen from time to time; and even yet there may be a way out of the danger of strife. But even before these words are read the red lines of war may be thrown across our skies and the long campaign begin. Already because of the killing of a large company of negro soldiers in the U. S. army, the relations with Mexico are strained to the breaking point and the worst is feared. Carranza has committed blunder after blunder and there seems no way to deal with him and keep the peace. Our comfort is that God still reigns and still makes the wrath of man to praise Him.

Evangelist T. O. Reese reports a fine meeting in progress at Rosedale, Miss. He says, "For ten days we have waged battle in one of the most wicked towns in the Delta. This is a county seat town on the Mississippi river. It is by far the most wicked and lawless town I have ever visited. Every Sunday practically every business house in town is wide open. Poker games are in progress almost every hour of the day and night. Dancing, card playing and general wickedness on every hand. They have threatened to whip me, but we are still on the job. The governor and the sheriff have been communicated with, and it looks like the town will be closed up on Sunday. The Sunday School on the second Sunday of our meeting increased from fifteen to forty. Victory is coming."—Alabama Baptist.

The pamphlet just published containing eight sermons by Dr. M. E. Dodd, of Shreveport, on "Baptist Principles and Practices," is worthy of anybody's reading. It is real preaching from the proper point of view. The booklet may be had for ten cents and postage. The subjects are "Baptists and the Bible," "Religions and Political Liberty," "Individualism and Religion," "The Democracy of the Saints," "Baptism of Jesus," "Close Communion," etc.

The church house at Columbia being now freed from debt will be dedicated on Sunday, July 9th, the sermon being preached by Dr. W. E. Farr, under whose ministry the church was built. The dedication service will also include an address on Wednesday evening by President J. L. Johnson, one on Thursday evening by Rev. Zeno Wall, and one on Friday evening by Dr. J. B. Lawrence. Pastor Bostick rejoices in one of the best equipped churches in the State.

The June 17th issue of The Standard, of Chicago, was a special number in the interest of the Divinity School, located there, which is celebrating its fiftieth anniversary.

Rev. J. F. Hailey, who several years ago taught expression in Mississippi College, will in September take charge of the department of oratory in Union University, Jackson, Tenn.

Brother C. R. Dale, of Prentiss, who recently underwent a very serious operation in Jackson, has sufficiently recovered to return home. At one time his life was almost despaired of.

When Paul wrote, "Some men's sins go before to judgment," he seems to have been talking to a dyspeptic about his stomach trouble. The sin of overeating has its punishment in this world. See what Paul says to Timothy about his "oft infirmity."

The Baptist student volunteers of Oklahoma contributed \$80 to help pay the foreign mission debt. They are young men and women who are planning to give their lives to mission work, and we notice that one of our Mississippians, S. G. Posey, is secretary of the organization.

The normal girls at the Jennings building of Blue Mountain have formed a club and each member has promised to sacrifice in some way one dollar and give this to Minnie Leigh McCall for the last payment on the piano which she bought for the mountain school at Salyersville, Ky.

At a recent International Convention of Dancing Masters it was concluded that they must have dances that required "less brain work." Surely they have been brought low that the present inane jumping is too severe a tax on their reduced mentality. We had thought that was an exercise that even inmates of the hospitals for insane could and did indulge in.

Inspiration is such a breathing into the flame of man's mind the Spirit of God that, like the blow pipe in the chemical laboratory, the whole of his thought is made luminous with truth and all error is consumed from the record he gives us of the will of God. The product is the Bible, for all Scripture is inspired of God and is profitable for instruction, for conviction, for restoration and for education in righteousness.

A resolution passed by the Southern Baptist Convention says, "We will put religion above politics." A Catholic might say the same words and mean a very different thing. With Baptists, religion is personal union with Christ and devotion to Him. With Catholics, religion is being a member of the Catholic church and being devoted to its interests. That is why a Baptist is of necessity a good citizen and a Catholic is a dangerous one.

The meeting at Pelahatchie resulted in seven additions to the church, five of them by baptism. It also quickened the consciences of the saints and set them to subscribing to a new church building, which is in a fair way to be realized. Brother Wall, who preached during the meeting, is one who has laid himself on the altar and faithfully declares the word of God. He didn't dodge the subject of baptism and stirred up by his preaching some of the unbaptized, and good was done all around. Brother Cannoneri rendered very acceptable service in leading the singing.



## AN IMPORTANT ASPECT OF A VITAL QUESTION.

G. W. McDaniel.

History does not record an instance of where a people at home abandoned a victorious army abroad. Numberless illustrations might be given where the successes of the army solidified the nation and inspired civilians to heroic sacrifice and superhuman endeavor. The costly and continuous German assault at Verdun finds its motive and justification in the moral effect of a victory upon the Central Powers.

Consider the present situation in Southern Baptist foreign missionary work. An army of volunteers is on the farflung battle line. They have won victory after victory. God has crowned their labors with marvelous success. The results are beyond what we dreamed at the beginning. One hundred and twenty-two ordained missionaries and 182 natives baptized last year 6,471 converts and organized seventy-seven new churches. When one remembers the heathen environment in which these results were accomplished and reflects upon the smaller percentage of converts per worker in the Christian communities of the South, he must exclaim, "God is in this foreign mission enterprise!" In the United States last year the average in conversions was three and two-thirds to one minister, while on the whole foreign field it was twenty-two to one.

In the face of these results we at home have failed to support these soldiers at the front. We have failed (1) to send them reinforcements. Only twenty-two new missionaries were sent out last year, and \$6,000 of our current receipts came from a northern friend. What are they where the need is so urgent and the opportunity so inviting? In Nigeria, West Africa, only seven ordained missionaries labor among one-half of as many negroes as live in the South. In Argentina, with thirteen million inhabitants, we have only eight ordained missionaries. We do mission work in six of the twelve provinces of China. Sixty-four ordained missionaries labor there among four times as many people as live in the Southern States, or one to every two million population. Nine missionaries represent us in Japan, with a population of 12,000,000, or one to every one and one-third million. Brazil is just about as populous as the Southern States, and there we have twenty-eight ordained missionaries. If we had only twenty-eight men in the Southern Baptist Convention for pastorates and professorships, we would equal the number in Brazil. (2) We have failed to send them munitions. On small salaries, with inadequate equipment, and often in unsanitary homes, we have left our brethren to suffer while we enjoyed the good things of this world. I am not over-stating the case nor exaggerating the conditions. The name of one missionary comes to mind whose expenses the last few years were \$2,000 more than his salary. He had a medical and hospital bill of \$700 for his family.

Twenty-seven families of our missionaries are at home now invalided by overwork. Our conduct is unbecomingly! It is not honest! It is cruel! These words are chosen carefully. If anyone doubts their fitness, I will prove it.

To make our conduct more culpable we have brought about a situation which compelled the board to say to these brethren at the front—brethren of whom we are not worthy, "A staggering debt is upon us. Ask for no increase. Cut to the bone. We haven't the funds." I say deliberately that we at home are responsible for this situation, and I mean by "we" the pastors and churches. We have not honored God with our substance and the first fruits of all our increase. The board can expend only such amounts as it receives. To blame the board for the debt is nonsense. The board has not gone beyond the apportionments of the convention. Such sophistry may excuse our dereliction with the superficial, but it will not stand before a good conscience, an enlightened brotherhood, or a just God.

The case becomes more serious in the light of the effect which conditions at home may have upon the missionaries. They are human, like ourselves, and subject to discouragement. I dare to say that no obstacles at the front will dishearten our missionaries so utterly as lack of support from home. They are thinking beings. They know the sacrifice which they made to become missionaries. They are bound to ask, "Why this enormous debt? Why these reduced receipts last year? Do not our brethren believe in the Great Commission? Why have they reduced our supplies while they increased their own at home?" My brethren, the thought that our failure to furnish needed reinforcements and adequate supplies might dishearten our missionaries has haunted me like a nightmare. To avert such a calamity everyone of us should do all in his power.

This is no time for the "fearful and trembling" to say what God's leaders should do. In the words of Gideon, command all such to return and depart from Mt. Gilead and with those zealous, heroic souls who are found in every church, cross the stream and strike this encamped debt. The pastor who takes counsel of Brother Faint-Heart in an hour like this dishonors his Lord. The church that heeds the covetous caution of Brother Conservative or Sister System in a denominational emergency such as is now upon us forfeits the right of fellowship with those who find their lives by losing them. The pastor and church who agree together to withhold for themselves that which belongs to God invite the fate of Ananias and Sapphira.

## ARE WE TRAINING A GENERATION OF NON-CHURCH-GOERS?

This question is raised for you to think about. If you will stand on the street corner every Sunday morning at the eleven o'clock hour you will see a large number of young people leaving God's house. Many take the closing exercises of the Sunday School to be an invitation to go home. By this process, in my judgment, we are training a generation of non-church-goers. It is lamentable when we have a training school to train our youth from God's house. This is an evil tendency that should be checked, if possible.

Upon whom does the indictment fall? The teachers in the Sunday School may be used in a large way in training the young people to remain at the preaching services. They should use their influence to this end. As far as I have been able to observe, our teachers are realizing their responsibility, and are doing much to remedy this evil. The parents more than all others are responsible and must plead guilty as charged. We hear parents say, "It is just too much to ask the little fellows to remain at church, it is too tiresome." We send them off to the day school, and they remain there half the day, and often longer. We don't complain about them having to stay at school all day. It is infinitely more important that your child know God than to restrict him or her only to a secular education.

Let us take this question seriously. If we are the guilty parties, then let us confess and by the grace of God make the situation better. By all means let us not have a part in training a generation of non-church-goers.

W. M. BOSTICK.

## WHY PASTORS SHOULD ATTEND THE SOUTH MISSISSIPPI SUNDAY SCHOOL AND B. Y. P. U. ENCAMPMENT.

W. S. Allen.

It has been my privilege to attend this encampment since its beginning and I can speak from first hand knowledge. I give three reasons why I go to the Hattiesburg Encampment and three reasons why I think every pastor in South Mississippi at least ought to go.

1. Because of the splendid opportunity for rest and refreshment offered there. It is the

best resting place away from home I have ever found. Every hard-worked pastor needs just such an outing as he can get at Hattiesburg. The encampment is held at the Woman's College where you are constantly fanned by the breezes from the coast and you breathe air day and night that is pure and invigorating. Here you have large comfortable rooms in which to rest and sleep, plenty of the best water in or on the earth to drink and bathe in, a dining room where an abundance of good wholesome, well prepared food is served three times a day. If you want more recreation, the afternoons are open to you. You can just lounge around, play tennis, walk, ride on the street cars. What more could one want?

2. Because of the social advantages it offers. Every pastor needs to look well to the social side of his nature. Here the social life is ministered to in the most wholesome and delightful way. Everybody is made to feel at home and welcome, no matter what their station in life. This is one of the best features of the Hattiesburg Encampment.

3. Because of its intellectual, spiritual and inspirational uplift. In my judgment the program offered here from year to year is unsurpassed anywhere. It has plenty of variety and spice. It isn't the same old thing over and over again. There is something new and fresh every year. Those who have the making of the program in charge have improved it every year. This year the program is the best yet. The class room work is conducted by the best teachers to be had. In these classes you get some very necessary intellectual toning up as well as some very helpful instruction. It gets you out of the ruts.

Then there are the devotional hours when the spiritual is ministered unto and the soul is fed and built up. What hours they are! And best of all are the great mountain top hours when men of great minds and great souls carry you to the heights. Think of listening at such times to men like the poetic and soul-stirring Porter, the brilliant and masterful Poteat, the eloquent and soul-moving Tupper, and others! I can hardly wait for the time to come. Brother pastor, nothing but the providence of God should keep you away. Get ready to go right now. Don't let your meetings get in the way. If you will go once you will never be satisfied until you go again. Don't forget the time and place—Hattiesburg, July 23-30.

## WHY A BAPTIST?

The speaker insisted that conviction for sin, repentance toward God, regeneration, consecration and complete obedience including baptism and the Lord's Supper should be emphasized in evangelistic meetings. The following poem was quoted at the close of the address:

## I'm a Baptist.

I'd rather be a Baptist,  
In faith, love and hope,  
Than to be a Catholic  
And subject to the pope.

I'd rather be a Baptist  
And with my Savior go,  
Than to be an Episcopalian  
With all his pomp and show.

I'd rather be a Baptist  
With doctrines narrow and old,  
Than to be a Presbyterian,  
Formal, stiff and cold.

I'd rather be a Baptist,  
Saved now by grace  
Than to be a Methodist,  
Saved at the end of the race.

I'm a Baptist while I live  
And Baptist till I die;  
And I'll be a Baptist evermore,  
And can tell the reason why.



## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Read the editorials of last week—they are "live copy."

Love never asks how much must I do, but how much can I do.

This is a lost world to be saved, and not simply an ignorant one to be educated.

We probably need the critics, but the trouble with them is that they so easily go to seed and become mere fault-finders.

Religious motive is inseparable from conviction. It asks for a true faith. The salient and most pronounced weakness in liberalism is its rejection of and its outcry against doctrine. There can be no real pregnant motive to a world's evangelization that is not rooted in a firm conviction that the world is lost and that Christ only can save.

The value of a man to the world depends upon his service; the value of his service depends upon his character; his character depends upon whether he has been touched, renewed, made over again in the likeness of Jesus Christ by the power of the Holy Spirit.

### The Foreign Mission Board.

In its annual meeting, June 14th and 15th the Foreign Mission Board endeavored to carry out the instructions of the convention by reducing materially its force and cutting down appreciably its expense in operation. All the field secretaries were cut out, the appropriation to the news bureau was discontinued. Only one additional secretary to Dr. Love was elected. Some of our brethren have felt for some time that these changes ought to be made. We hope now that since they have been made that every one will be more enthusiastic in foreign mission work. Let us prove our faith by our works. Many have said that a reduction in expense of operation would result in increased contributions. Now, since the reduction has been made, let's enlarge our giving.

### The Debt-Paying Campaign.

We have only three weeks of the time allotted to the raising of the \$180,000 debt on the Foreign Mission Board left. We can do a great deal in this time. So far we have received very little money for this cause. It is impossible for the corresponding secretary to visit more than a few churches. On the last Sunday in June he was in Meridian; on the first Sunday in July he will be in Aberdeen; on the second Sunday in July he will be in Jackson. Dates have not been arranged further than this. He is writing however, a personal letter to a number of pastors and he hopes that where it is impossible for him to make a visit that the pastors will take the will for the deed. Of course, this work, as all other denominational work, is and should be in the hands of the pastors. They are God's appointed leaders and superintendents in the churches, and the responsibility of leading the churches and developing the churches and directing the churches is theirs; consequently, we have to look to the pastors and the success or failure of any denominational movement is determined by the attitude which the pastors take toward it. The only fear we have at all of success in raising the \$5,000 apportioned to Mississippi is that we will not be able to get the pastors impressed with the importance of this undertaking so as to feel their obligation to press the matter upon their people. The people have the money; it will do them good to give it.

### The Efficient Pastor.

I feel like saying just a word on the question of pastoral efficiency just for the good of the order.

I am sure that we have all read the story of the French general, Petain, who is now defending Verdun. Only yesterday, as time goes, Petain was a common French soldier. Today Petain is the world-famed hero of Verdun, an idol of the French army, the savior of the French people. Petain did the impossible; not because he was Petain, but because he was Petain the Prepared.

He spent forty years getting ready for the crisis at Verdun. When the man was ready, the crisis called the man. Suppose he was sixty years old before his chance came—what of that? His job was to get ready—not to hunt for a chance.

Looking at it from the pastoral standpoint, the call to a wider field of service may be years in coming, but what of that? The pastor's job is to get strong enough and big enough to handle the chance when it does come.

In the stretch of his forty years' service, Petain has never had time to polish up the brass buttons of his uniform, wax his mustache, and visit the photographer with a smug, self-conscious look of high elation. He hates photographers. He avoids reporters. He shuns publicity. He believes that if one makes himself worth while, the fact does not have to be published in the newspapers to be found out.

It is well for us to keep in mind as pastors that greatness and publicity are not synonymous, and quite the contrary when the publicity is self-sought. Emerson says that if a man does any one thing better than anybody else in the world can do it, that he may hide himself in the wilds of the forest but the world will beat out a path to his door. The best advertisement that any one can get is efficient service rendered. The pastor who serves his church well, who studies his Bible that he may be acquainted with it, who loves his people and really has in his heart a burning desire to lead them into a bigger and better life, does not need to worry about what the outside world is thinking of him. Place-seeking will have little part in his program. He will be so busy growing and causing his people to grow that he will not think much about whether the outside world is looking at his growth or not.

Petain has a number of watchwords—the slogans of his leadership and of his life. Among these are: Patience, Confidence, Independence, Persistence, Energy, Tact, Speed, Concentration. He first made himself live these principles and then he everlastingly drills them into his men.

What are the principles, powers, mental traits and moral qualities needed to make the average pastor the size of Petain, equal to the occasion when his chance comes? How is the average pastor developing these guarantees of greatness? Influence doesn't happen; it is a confluence of hidden forces in one's self. Men follow the man who has a light. Your light, what is it? No man lives really until he would gladly die for something greater than life. We are nothing to the world until our work is everything to us. All that matters is how we lose ourselves in our work.

This was the thing that dominated the apostle Paul. He was "all things to all men that by all means he might save some." This desire to reach men with the gospel of Jesus Christ hurled him across mountains and plains and stormy seas; it caused him to endure trials, privations, prisons; it enabled him to give up all the dreams of youthful ambition, to surrender all the distinction, place, power, that might have been con-

ferred upon him by the world; it enabled him to lose himself absolutely in his task. This is what Jesus meant when He said "If a man shall have his life, he shall lose it, but if he lose his life for my sake, he shall find it." What we need today is pastors whose lives are lost in the task of a world's redemption and who are spending every day in an effort to become efficient servants of Jesus Christ.

### RESOLUTIONS OF JEWISH MISSION CONFERENCE HELD IN NEW YORK CITY.

Whereas (1), The providence of God has placed in America and Canada over three million Jews, of whom 1,500,000 live in Greater New York; and

Whereas (2), These multitudes, having not the gospel of our Lord Jesus Christ, are lost; and

Whereas (3), Our Lord commanded His church to preach the gospel to every creature, and the Holy Spirit teaches us through Paul that the gospel is "the power of God unto salvation to every one that believeth, to the Jew first;" and

Whereas (4), The Church of Christ in her missionary campaign has largely neglected the Jew, and the result of this neglect rests heavily on the church to the detriment and damage of her missionary labors among all other men; and

Whereas (5), The Jewish problem is a special one because of Israel's peculiar position in the plan of redemption, having been chosen to be the final instrument of God for the salvation of the world; and

Whereas (6), The presence of so many Jews among us is a divine test and challenge of our Christianity; and

Whereas (7), The sufferings of the Jews at the hands of so-called Christians all through the centuries since Christ went up on high, call for special repentance and the requittal of divine love through those who truly apprehend the compassion of God and have received His mercy in Jesus Christ;

Be it resolved (1), That we recognize the failure of the Christian church in her neglect of the Jews, the brethren according to the flesh, of our Lord and Savior.

(2) That we urge Christians everywhere to study the problem of evangelizing the Jews in the light of the Scriptures as having a special character and therefore needing a special solution.

(3) That we urge believers to pray for the Jew and for Jewish mission work, to form circles of prayer, wherever possible, and to do whatever else lies in their power to stir up the church to a true sense of her duty to the Jews.

(4) That we ask pastors and Christian leaders to consider the problem of evangelizing the Jews in their own localities, and to encourage all worthy organizations which seek to reach the Jews with the gospel.

(5) That we urge the various Jewish missions, as far as possible, to unite their forces for more effective efforts in reaching the unevangelized Jews of this continent.

(6) That we appoint a committee to gather and impart information concerning the best methods of evangelizing the Jews, and to co-operate with the New York City Missions Council.

The mobilization of the entire national guard in all the states by order of the president is a preparedness measure which indicates a serious situation in Mexico. It looks as if there were trouble ahead unless the Lord should open the way out. It is time to pray "for all that are in high place that we may lead a tranquil and quiet life in all godliness and gravity, for God our Savior would have all men to be saved."

The new president of China has a name harder to pronounce than his predecessor, but then we may not have to pronounce it long!



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## EDITORIAL.

### CHRISTIAN KINDNESS.

Kindness is an ancient and perhaps in danger of being a superannuated Christian virtue. It does not take an expert philologist to see that it is the same word as kin and kindred. It is the feeling that exists by nature between those having a common origin, the same kind of people, or those having much in common. It is in some measure the natural feeling, the disposition that is born in us for those who are born of the same parentage or ancestors. That is the meaning of the English word. The word used in the New Testament indicates usefulness and implies a practical and helpful service rendered, usually to some one in need. It is in one case associated with the word philanthropy, but has a more distinctly Christian meaning. For instance, it is said of the barbarians on the island of Melita that they showed Paul and his companions no little philanthropy—not the usual New Testament word for kindness, though it is so translated. Theirs was a humanitarian rather than a religious or Christian motive. The psalmists and the prophets often speak of the kindness of God; His disinterested love and unselfish help to those in need. The covenant between David and Jonathan guaranteed "the kindness of God" between them and their descendants, that is that the kindness which God approves and witnesses would be sacredly observed between them. This covenant was faithfully performed in the succeeding generations, when there was sore need and ample opportunity. So God's covenant with His people is spoken of in the fifty-fourth chapter of Isaiah as like His oath to Noah that the earth should no more be overflowed. He says the mountains may be removed and the hills depart "but my kindness shall not be removed and my covenant will I not break."

Christian kindness consists in showing the goodness of God to others which He has shown to us, in passing on to other people the ministry of Jesus, doing it for the love of Christ and for the honor of His name. It is singular that we have departed from the attitude and ministry of Jesus in such large measure in the matter of personal kindnesses shown to others. We have relegated to the "brotherhoods" and lodges the ministry to men's needs, especially their physical needs. We have too much divorced the idea of rendering needed help to men from the religion of Jesus. This is said by one who loves Him and is jealous for His honor. Too often we hear it said by men who like to disparage the work of Christ and exalt the work of the orders. Men who are Christians and members of the churches too often do their benevolent work through the lodges and then turn and criticize the very churches of which they are mem-

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bers for not exercising more charity toward those in need.

We are getting too well content to allow other organizations to do the work of the churches. Some have even come to praise the other organizations for their work and the church is reproached if it undertakes work of philanthropy. There are Baptists in Mississippi who show no interest or sympathy with a Christian hospital, but praise the Woodmen or Knights of this or that for providing a hospital for their members. There are doubtless some who have taken pleasure or pride in their contribution to establish an institution under the auspices of a benevolent order who have never shown their loyalty to Jesus by helping to build up a home in His name where the kindness of God can be shown the sick and suffering. The efforts of others to relieve suffering and minister to the sick elicits our admiration and is worthy of all praise. But it ought to provoke those who love the Lord to provide and equip institutions where the healing work which He did while on earth may be carried on according to His command to the early disciples to heal all manner of diseases.

It is a strange and unnatural and unrighteous thing that Christian men have delegated the merciful ministry of healing, of building hospitals to those who are not Christians. Philanthropy and humanitarianism (I hope none but a Christian will see this) are left too much to men and women who make no claim to the knowledge of Christ. Far the largest contribution that has ever been made to the Baptist Hospital in Jackson was given by a man who is not a church member. This is a reproach to our sluggishness and ought not long to remain true. It is time for those who believe in Jesus and desire to perpetuate His ministry to the suffering, to rise up and pay off the indebtedness of \$30,000 on the hospital and then thoroughly equip and enlarge it for better service.

### WORSHIP AND SERVICE.

These terms are often used indiscriminately as if they were interchangeable if not identical in meaning. Indeed we are in the habit of using words without a close study of what they mean. To be sure, these words are closely related or rather acts of worship and service are associated and mutually support each other. But there is a distinction with a difference. We both worship God and serve Him in our public assemblies, or we may do either or both in our private and individual capacity. Or we do one without the other, but not in the best and highest measure.

Worship (from "worth") is the recognition of God's worth, and in consequence of it, giving before Him either alone or in company with others some suitable expression of our estimate of Him. The recognition of it must come before the expression of it. We must realize Him and feel deep in our souls something of His worth, His power, His holiness, His goodness, His love and mercy and grace, before we open our lips before Him and join our voices with others to speak His praise. Worship is first in the soul before it can properly be on the lips or in the attitude of the body before God. This is the meaning of Jesus' words to the Samaritan woman, "God is spirit and they that worship Him must worship in spirit and truth." It is not primarily a question of place; it is a matter of knowing God ("we worship that which we know") and bending the knee of our spirits before Him. To worship Him in truth is to worship Him in accordance with His real nature as it is revealed in His word of truth. Attempt to worship Him without that or contrary to that is ignorant superstition, and not real worship.

Many of our songs, perhaps most of them, the older ones, are songs of worship; though the tendency in the more recent songs is not distinctly worshipful but hortatory; that is, they are made to appeal to the congregation rather than to express worship of God. Both kinds

are right and necessary, but it would seem to be better to preserve the balance in favor of the worshipful songs. Paul indeed says, "Speaking to one another in psalms and hymns and spiritual songs," but he adds, "making melody with your heart to the Lord." A little attention and study given to the matter of singing will show the drift in singing is toward the songs that make the appeal to men, rather than toward those which are expressive of gratitude or devout longing or worshipful adoration before the throne. We need them both; but the man who cannot sing "Love divine, all love excelling," will not be able to move people much by singing "Onward, Christian Soldiers." Until we can sing, "There is no name so sweet on earth," we are not prepared to sing "Come, ye sinners poor and needy." If we can sing "Rock of Ages" and "Nearer My God to Thee," it will help us to sing "Work, for the night is coming." If we will learn to sing aright Addison's hymn, "When all Thy mercies, O my God," we can then learn "Come every soul, by sin oppressed." Begin with "Jesus, I love Thy charming name" and you can go onto "Come to Jesus." Worship God with a hymn like "Holy, Holy, Holy, Lord God Almighty," and it will give force to the invitation hymn, "There's a stranger at the door."

But this is not written to prescribe an "order of service," though it would be well if there were more order in our attempts to serve. The thing here insisted upon is that service without worship will fall short of its purpose, will cease to be service. We serve God by service rendered to men; we serve His will by securing the salvation and sanctification of men. But power in service waits upon the realization of God and that response to Him in our hearts which is the essence of worship. Adoration of God must precede persuasion of men. The worship of God is joying before Him, rejoicing in Him. This joy of the Lord becomes our strength. When we rejoice with trembling, others will tremble at His word.

We are losers in the results of our work by not cultivating the spirit and practice of worship. But it is not enough to use the forms of worship, we must have the essence, the reality. It is not simply repeating the words or the most devout forms; our minds must be set on God. Thoughtfulness will provoke thankfulness, and the meditation on God's word and His character will induce adoration of His person. And worship will prove a service or make the service fruitful.

### THAT THERE MAY BE EQUALITY.

One of the problems of those giving and distributing money for benevolent work is to preserve absolute equity among those who give and those who are the beneficiaries. Paul not only recognized the obligation but conscientiously sought to see that there was equality. He says (II Cor. 8:13-14), "For I say not this that others may be eased and ye distressed, but by equality; your abundance being a supply at this present time for their want, that their abundance may become a supply for your want; that there may be equality."

There is a double problem involved, namely, that the money given shall go to people and objects that really need it, and that the givers shall all participate in just proportion to their ability, for we read in a verse just before, "It is acceptable according as a man hath, not according as he hath not." The violation of either one of these principles will destroy the spirit of giving, and result in injury to all the work. It is possible for people to think that their money is going to those who need it less than they do themselves when this is not true. There were probably people in the church at Corinth who said they had poor enough in their own city and in their own congregation without giving it away to be carried across the waters to poor people in Jerusalem. Doubtless there were some even in those apostolic days who said, "Charity begins at home," and "We have plenty



of heathen here in our own country without bothering with others, thousands of miles away." It was such as these that Paul assured that he had no pets or proteges at Jerusalem for whom he was collecting money simply at the expense of other people.

But no possible excuse must be given those who seek excuse for failure to do their duty, and certainly no just ground should be given anybody to say that money is taken from those who need it to give to others whose need is no greater. This is one of the problems of all men and boards who have in their hands the proper distribution of trust funds to see to it that the most needy people are helped and the most destitute places are supplied; that there may be equality. There are doubtless men and places who get the habit of applying for help to our mission boards. They get the dependent and mendicant spirit from long habit of getting help, like chronic beggars or confirmed office-seekers who "have their feet in the public trough" and don't know how to get out and root for a living. No man or church ought ever to accept help who can get along without it and work efficiently. No aid ought to be given except actually needed, and then it can only be given where the need is greatest.

But people and churches that have been blessed and are strong enough to stand alone ought to feel it an obligation and a joy to give where the need of others is made known to them. Luxury and extravagance in a church or in an individual or family is a sin when others are in need of the gospel or in need of material assistance. The Spirit of Christ makes financial ability fluid, so that like water it seeks its level in the kingdom of God. "Currency" is so named because, like water, it runs. At certain seasons money moves to special localities. In the summer it goes west to move the grain crops. In autumn it goes south to move the cotton crop. So should it be in the kingdom of God. It goes where the need is that there may be equality.

A serious hindrance to glad giving in the churches is that it is so out of proportion. We cannot give by averages. It must be "according as one hath." It must be as each one is prospered. The paying of a per cent according to the teaching of God's word would relieve a great deal of soreness and friction. It is not worth while to complain of one another, but all ground of complaint ought to be removed. It is wrong in me to refuse to give or to give complainingly because somebody else is not doing his duty. But it would be well if those who are better able would get seriously under the work of caring for the kingdom interests, that there may be equality. Carnegie was only half right when he said it was a disgrace to die rich. It is a sin to live rich if the work of God demands your money or your neighbor is suffering for the necessities of life, either physical or intellectual or spiritual.

Recently the inquiry was started in The Record as to who is the oldest living Baptist minister in Mississippi. Brother I. L. Dorroh, a layman of Macon, sends us a record which will be hard to surpass. The Macon church has within its membership the beloved and saintly Jesse H. Buck, a preacher who will be 90 years old on the fourteenth day of August. "He is vigorous in mind, a regular attendant at the Sunday School and church services, a liberal contributor to the church and all causes fostered by the denomination. He has the distinction of being the oldest living graduate of Brown University, class of 1850, which numbered over a hundred young men. A recent letter from the president of the university informed him that he was the only one left of the class. He has lived in Macon since January, 1838, the oldest citizen of the town or county. His ministry began in 1856 and was active in preaching and teaching up to a few years ago." We join Brother Buck's many friends in hailing him as the Nestor to date and wishing him unmeasured grace for time and heavenly glory in eternity.

## Education Commission

### Tupelo.

Three cheers for Tupelo! They rolled up the handsome sum of \$1,000 for this great work last Sunday. Brother Barksdale, although arranging to leave the first of next month, made this offering possible. May God bless this great church. The W. M. U. also made a liberal offering. This is a noble band.

It is a source of much regret to all of us that Brother Barksdale is to leave our State, but our loss is Kentucky's gain. He has our prayers and best wishes.

Of the towns in North Mississippi, Columbus heads the list with her offering to this work. Tupelo following second and Aberdeen third.

Yours for success,

W. E. FARR.

### A WORD FOR THE EDUCATION COMMISSION.

It has been on my heart to say a brief word for our Education Commission for some time, but in view of the fact that I am trying to serve three churches, where there are two buildings in course of erection also a pastor's home undergoing some repairs, also being in our meeting at Rosedale which has just closed and a number of other things, I have not found time for this word.

It was our pleasure to have Brother Farr with us some weeks back to represent this cause to our churches. His message on Christian education is a gem and in his strong appeal for Christian education he gives many infallible proofs as well as concrete examples affirming that Christian education is the only education worth while. In fact his message was orthodox, practical and right to the point.

Our fields gave \$2,000 and while this amount is not enough that we should boast, we congratulate ourselves on having Brother Farr with us, for the good cause has done our people, notwithstanding the fact that we are in the midst of a church building campaign here and at Duncan.

There is no asset to our convention greater than this, no cause more needy and worthy.

Then, brother pastor, if you have not invited Farr to your church, won't you do so at once, first for the good it will do you and your people, and finally because you owe this to the denomination.

Faithfully yours,

R. A. EDDLEMAN.

### HOME MISSION BOARD ANNUAL MEETING.

The Home Mission Board held its annual meeting May 31 to June 1, 1916, a month earlier than heretofore. This was done in order that as soon as possible we might lay out the new year's work.

The attendance was large, only three state members and two ex-officio members being absent. These were kept away either by sickness or imperative business engagements.

The meeting was characterized by good fellowship and the most serious attention to the business in hand. For two days, including a long night session, there was no let-up to their labors, as the members gave themselves through committees to the various departments of the work.

The state and ex-officio members were thus brought, with the local members, into closest touch with the vast and varied work of the board and were forcibly impressed with its extent and complexity as also with the urgent calls for enlargement in every direction.

In view of the heavy debt of the board, economy became almost a watchword and yet the most earnest and prayerful consideration was given to the numerous and worthy pleas for help and enlargement.

The work for the new year was planned on the basis of \$438,750, which includes about two-thirds of the \$72,000 debt of the board. This is the full apportionment of the Southern Baptist

tist Convention for home missions, which means that the board in view of the great needs of the work took the convention's apportionment seriously and believes that with the united and hearty co-operation of our people we can reach this amount and come to the convention in New Orleans next May in great shape.

With a record of unbroken advance in results achieved for years past, with the last year conspicuous above all other years for tokens of God's favor, with financial conditions more settled and with prospects of a prosperous era just ahead the outlook for the future is full of hope and inspiration.

On behalf of the board we greet our Southern Baptist brotherhood with good cheer in the confident belief that we have entered upon what shall prove to be the greatest year of our glorious history.

J. F. PURSER,  
S. Y. JAMESON,  
B. D. GRAY,

Committee.

### DR. MCGLOTHLIN'S "INFANT BAPTISM."

It was with a great deal of profit and pleasure that I have read the small hand book recently published by our Sunday School Board on infant baptism by Dr. W. J. McGlothlin. I wish for this book a wide reading. The keynote to the book can be stated in the author's introduction. "Years spent in the study and teaching of church history have forced the conviction that infant baptism, taken as a whole and throughout its history, has been the most serious departure from apostolic Christianity and evangelistic faith that the world has to show. It has been the open door through which most of the errors and evils which have afflicted the kingdom of Christ on earth have poured in." So far as this writer is concerned the book amply justifies what might otherwise seem an extravagant statement. The author and the Sunday School Board deserve the thanks of the denomination for giving us such a work. It deserves a wide reading.

Fraternally,

E. T. MOBBERTLY.

Lexington, Miss.

"Infant Baptism," by W. J. McGlothlin, D. D., price fifty cents postpaid. The Baptist Record Book Store, Jackson, Miss.

### A GREAT LAYMAN.

The Baptist Standard concludes an appreciation of M. H. Wolfe, of Dallas, Texas, with these words from him, which reveal the soul of the man:

"When the physicians were ready for the operation, my pastor entered. He was in the right place. He prayed for the wife and little ones, then for the sick man. One doctor was to administer the chloroform, another to use the knife, and my pastor, Dr. Truett, did the praying. The praying was worth more than it all. All that I had ever paid to the pastor's salary came back to me that morning as I lay there. That business of mine, with a volume of \$6,000, 000 annually, faded away; those other investments passed from me, the various honors—president of one bank, vice-president of another, and stockholder in others—lay as dust at my feet. The beautiful home I had built to make my wife and little ones happy crumbled to ashes. When my mother died she left a little eleven-year-old boy to be cared for by his sisters. Now, I was out of reach of sisters. My wife, to whom I could go, tired and wearied from business, and who would meet me and cheer me, I had to tell goodbye. The little ones in the home and the prattling babe I kissed farewell. In that hour, when I faced death, what had I left? Nothing save the investments which I had made in the Master's kingdom. They twinkled and glistened like stars that morning, and shined as bright as the noon-day sun. This was all that I had left. The best investments that any man ever made this side of the judgment is what you have put into the Master's kingdom. It will yield dividends when you cross the ocean and travel the streets of gold, and abide forever with the Savior."



## THE BOOK

### ENOCH, THE IMMORTAL.

Jno. T. Christian, D. D.

Genesis 5:18, 21:24, "And Jared lived an hundred sixty and two years, and he begat Enoch. \* \* \* And Enoch lived sixty and five years, and begat Methusaleh; and Enoch walked with God after he begat Methusaleh three hundred years, and begat sons and daughters; and all the days of Enoch were three hundred and sixty and five years, and Enoch walked with God, and he was not; for God took him."

Hebrews 11:5-6, "By faith Enoch was translated, that he should not see death; and was not found, because God had translated him, for before his translation he had this testimony, that he pleased God. For without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is rewarder of them that diligently seek Him."

Jude 14, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him."

Here is the history of a notable man. Enoch was the seventh from Adam. The name means he was trained or educated. He was out of the ordinary in character and training. We can hesitate here for this life is full of instruction.

1. Enoch broke the world's record. The record of Enoch has not been surpassed to this day. Of those before Enoch it is simply said that they lived so long, had children and died. It is the history of Nobodyism. They did nothing except to die. It is not hard to write from the divine standpoint the lives of wicked men. Such lives do not amount to much. Take the life of Jared for example. The Scripture story has not time to tell of his ambition. He died. It has no time to tell of his wealth. He died. It has no time to tell of his pleasures. He died. Each of these persons had the same old story. One sentence was enough to dispose of such a man. But when it comes to Enoch the divine pen hesitates. The dead level has been broken. Here is a man about whom something good can be said. With Enoch men began to walk with God. He worshipped God. He was a confidential friend and adviser with God. They were in sweet converse.

2. His path—he walked with God. It was a life of contemplation and a life of activity.

(1) Enoch was a man of obedience. Walking with God is obedience. He is a leader and commander of his people. The ringing word of Jesus is "Follow me," and it is our duty to go with Him. To obey is better than sacrifice. Walking with God is conscientiousness. "I will walk before the Lord in the land of the living." "I foresaw the Lord always before my face." The man who walks with God need not be careful about his walk before men.

Walking ahead of God is presumption. Yet there are men today who intimate that God is out of date, and that His Book has served its day. They think that God is not up with the times. They in their wisdom have gone ahead of God. They are broader than the Almighty. To walk with God is fellowship, communion, power. He has drawn nigh to us that we may draw nigh to Him.

(2) Enoch was a man of faith. He stood alone and the world was against him. He was unsupported by the Bible, the church, ordinances, and even the ordinary companionship of

the saints. He is alone. The drift of things about him was against God.

(3) He was a man of steadfastness. He walked with God three hundred years. Great occasions make heroes, but the greatest of heroes is the man who does his duty on all occasions. Elijah on Mt. Carmel is a hero, but Elijah under the juniper tree has lost his heroism; he could flee and run well, but when he came down to walking he lost his faith. Jonah preaching in Nineveh is a hero. But Jonah under the gourd vine is common stuff. Paul on Mars Hill and before Felix is a hero, but when he lost his temper with Barnabas about John Mark he is another man. David was a hero when he killed Goliath, but David lost his heroism when he killed the husband of Bathsheba.

The real heroes of the world are those who walk with God day by day; not the Christian who, thrilled and filled with the glamor of the missionary enterprise, goes to the foreign field, but the Christian who meets the death call day by day. John Clough, who baptized 10,000 in one year, is a hero of missionary success, but Jewett, who remained on that field twenty years without success and determined to die there preaching to the people, is the greater hero of the two. The mother who rushes into the building to rescue her child performs a heroic act, but the same mother rocking the cradle with a weary hand, watching her charge with aching head, working hard day by day to educate and train her children, is the heroine indeed. The Christian who does something great for God, for which men praise him, may be a hero; but the Christian whose name never appears in the newspaper, but who, hour by hour, lives Christ in bad surroundings, will receive the bright crown from the Master's hand.

(4) He worked for God. "He walked." He was not sitting down in the service. When the Civil War was over, the story goes that a certain man who had some money gave the veterans work on his plantation. He divided his workmen into bands, with varying degrees of success. A neighbor noticed the bands of workmen, and he said, "Who are these?" mentioning a large company of men. The farmer replied, "These are the common soldiers." "And how do they work?" "Never better," replied the farmer. The next company was smaller. "And who are these?" "These are the captains." "And how do they work?" "Well, not so good." "And who are these in this small company?" "They are the colonels." "And how do they work?" "They won't do much." "Where are the generals?" "Now," said the farmer, "I have nothing to say against the Southern Confederacy, but I never employ generals." He wanted men that would work. Enoch was a plain man who walked with God. He did no shining things. He walked with God.

3. His business—he was a preacher of righteousness. It was a generation of ungodly men. Enoch bore testimony to the work of God in salvation. A man who walks with God could not do otherwise. It is a part of his training. When a man is a Christian he desires others to be Christians. This is a part of the religion of Jesus.

4. His reward. He was translated. Any man who walks with God will be blest and happy. Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord, and in his law doth he meditate day and night. God blessed Enoch in two ways:

He was of the genealogical line of Jesus. This was a great distinction. He was one of the grandfathers of Christ. God always chooses some distinguished honor for the man who honors Him. He never allows us to go without a blessing.

He was translated so that he did not see death. This is a peculiar statement in Genesis, "And Enoch walked with God, and was not, for God took him." The writer in Hebrews gives us a more definite idea, "By faith Enoch was trans-

lated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony that he pleased God." With Enoch the mortuary record of Genesis and of the world was broken. Before him all had died. Enoch changed the face of death and taught us that God could conquer death and take a man. It is only a step to God when we walk with Him. One day God took Enoch on a little longer walk than usual. That is all. He took him up a little higher on the mountain. God opened the door and took him to his eternal home.

### AS TO THE TITHE.

The discussion of the tithe goes on with increasing vigor. On one side it is argued that Jesus commanded it, and hence it is still binding. It is not observed that Jesus commended rather than commanded the tithe. He was speaking to Jews who kept the law when He said, "These things ye ought to have done," etc.

It is argued by other advocates of the tithe that it antedates the law, and is therefore binding not as a legal matter but as a universal spiritual obligation. Certainly we find record of tithing in the Old Testament prior to the enactments of the Mosaic law.

On the other side those who oppose the tithe hold that we are not under law but under grace. The tithe is a part of the law whatever it was before the law. Therefore we are not to transfer it to the Christian dispensation and teach it as a positive command and make it the fixed standard of giving. These argue further that the Christian law of obligation conceives all that we are and have as belonging to Christ. "Ye are not your own, ye were bought with a price, therefore glorify God in your bodies and your spirit," etc.

Is there not a larger way to look at this whole matter? Is there not a controversy here where there is no need of one? It seems to us help is to be found by reminding ourselves of a few self-evident fundamentals of the gospel.

One thing to be noted is that all great spiritual principles are changeless. If there is a duty in the matter of giving in one age it is a duty for every age. Times and dispensations do not alter basic principles, because the relations between God and man are grounded in eternal truth. There are indeed variations in method in God's dealing with men. There are temporary expedients. But these are shown to be temporary as time passes. A Jew owed everything to God exactly as a Christian does. But the tithing system was established among Jews as a means for maintaining the theocracy. Going back to foundations, the Jew was saved in exactly the same way with the Christian. He was justified by faith. Living within the covenant in an outward sense was not identical with being saved. The spiritual relations between God and man were the same before, during and after the law.

Another thing to bear in mind is that the gospel abolished nothing whatever in the law. It fulfilled everything. Jesus declared in most explicit terms that no jot or tittle of the law should be destroyed. Everything was to be fulfilled or completed. Legal enactments were to become inward principles. There is not an item in the whole range of the law which has been abolished. But there is not an item which has not been gathered up in a larger spiritual life, and reinforced by more powerful motives. The man who is "in Christ" is a "new creature" with a new power at work in him for the realization of a new freedom. The need is that we evangelize, convert, Christianize everything legal into the higher gospel fulfillment.

What then is the great and fundamental difference between the old and the new dispensations? It is the difference between letter and spirit, outward and inward, between form and life, between bondage and freedom. But the supreme difference may be expressed in the abolition of legalism and the entrance of love. The great difference between old and new is the difference of spirit.



Now a man may put the legal spirit into every New Testament teaching just as Old Testament saints often put the gospel spirit into the legal requirements. A man may think of repentance, faith, justification and sanctification in a purely legal way. He may conceive them as mere outward requirements and imagine he has the kernel when he only has the shell. Old Testament saints frequently rose far above mere legality. They caught the spirit of the new dispensation. Read some of the Psalms, and Micah, and Isaiah, and Ezekiel, and Jeremiah, and this becomes clear.

But let us come back to the tithe. The tithe may be an expression of legality or it may be the expression of love. It is not at all a question of whether it existed before or during the Mosaic dispensation. It is a question of whether it expresses the measure of spiritual obligation in the matter of giving. Does it express the spirit of legality or the spirit of love? This is the one and only question. Here is a man with an income of a thousand dollars per year and a family to support. He gives one-tenth to God's cause. That is an expression of love. Here is another man whose income is one hundred thousand dollars per year. He gives only one-tenth. That is very likely to be an expression of legality. The spirit of giving is seen in what a man has left, not in the amount he gives.

The danger of the tithe is that it may fix too low a standard for the large giver. It may stereotype the standard. The Christian standard of giving never can be stereotyped. Circumstances continually change the situation. The advantage of the tithe is that it fixes a minimum standard and stimulates the small giver. It has done incalculable service in this way. All turns on the question whether it is the expression of legality or the expression of love. Evangelize the tithe. Make it Christian in meaning and the result will be good. Legalize the tithe and there is danger of stagnation and death. — Baptist World.

#### "I SHALL KNOW HIM BY THE PRINTS OF THE NAILS IN HIS HAND."

A poet of long ago, reading and meditating upon the crucifixion and resurrection of Jesus, composed these lines, and I am sure that the Scripture sustains the sentiment, and I am confident that when He appears the sentiment will be confirmed by sight.

Jesus never spoke of His death without emphasizing His resurrection, and according to His Word He rose triumphantly from the tomb on the third day, and became the first fruits of them that slept. The first person that ever rose with an immortal body was Jesus of Nazareth, according to the prophecy spoken by David (Ps. 16:10). His body did not decay, and being put to death by crucifixion it was reasonable for the nail-prints to remain. And after He rose from the dead and stood in the presence of ten of His disciples and found them terrified at His presence, the means He used to dispel their fears was to present His hands and feet. "Behold my hands and my feet that it is I myself." (Luke 24:39.) And when He came into their presence again eight days later, He bade doubting Thomas "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side." (Jno. 20:27.) This proof is what dispelled all fears and doubts from His disciples, and filled them with joy. (Jno. 20:20.) As further proof that it was really His resurrected body, He called for fish and honeycomb and ate in their presence. (Luke 24:41-43.) "To whom also He shewed Himself alive after His passion by many infallible proofs being seen of them forty days and speaking of the things pertaining to the kingdom of God (Acts 1:3). Paul said that He was seen of as many as five hundred at one time.

At the end of forty days He, in the presence of His disciples, ascended into heaven, and the heavenly messengers consoled the mystified disciples by saying, "This same Jesus that is taken up from you into heaven shall so come in like

manner as ye have seen Him go into heaven." (Acts 1:11.)

Two years later when He appeared to Paul on the road to Damascus, He said, "I am Jesus of Nazareth" (Acts 22:8). Paul wrote of Him about thirty years later and said, "Jesus Christ the same yesterday, today and forever" (Heb. 13:8). Sixty-three years after His ascension He appeared to John on Patmos and said, "I am He that liveth, and was dead; and, behold, I am alive for evermore, amen" (Rev. 1:18).

Therefore, His body has never undergone any change in substance since the morning it arose, but was spiritual to just as great an extent the moment He was made alive in Joseph's tomb as it is today or will be ten million years from today.

Paul said flesh and blood could not inherit the kingdom of God (I Cor. 15:50), but Paul never said flesh and bone could not. Jesus when He was alive from the dead, said to His disciples, "Handle me, and see; it is I; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). His blood was spilt on Calvary's cross, but His body rose triumphantly from the grave, spiritual to the extent that it will never change nor see corruption, and my Christian friends, at His appearing, when the trumpet shall sound, we shall be raised and changed to His likeness (I Cor. 15:42-44, also 51-54). Yes, "If the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken (make alive) our mortal bodies" (Rom. 8:11).

Joseph saw the future resurrection when he gave commandment concerning his bones (Heb. 11:22). Job also saw the future day when our Redeemer would stand on the earth in His resurrected body and we would see Him with our own eyes in the flesh (Job 19:25-27).

Oh, my Christian friends, I am filled with the same expectation. I expect again to clasp many hands that I have bade goodbye in death; yes, I expect to sit down in the kingdom of God with Abraham, Isaac and Jacob and many that shall come from the east, west, north and south (Luke 13:28-29). But my greatest joy will be to behold Jesus, my Savior, and I expect to "know Him by the prints of the nails in His hands." God will make even scars glorify Him through eternity. So we need not strain the Scripture to dispel them and by so doing increase skepticism in regard to the resurrection.

"Why should it be thought a thing incredible that God should raise the dead?" Let's believe in the resurrection; let's preach the resurrection for it is one-third of the gospel. May God hasten the coming of Jesus (Heb. 9:28) and the consummation of His kingdom is my prayer.

J. W. HICKS.

#### ANNUAL COMMENCEMENT OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

On Sunday evening, May 28th, at the Fourth avenue Baptist church, Dr. Curtis Lee Laws, editor of the Watchman-Examiner, New York, preached the baccalaureate sermon. Dr. Laws took as his text, "As thou hast sent me into the world, even so have I also sent you into the world."—John 17:18. He announced as his theme "The Christian's Relation to This World." The sermon was an exposition of the seventeenth chapter of John.

The disciples were presented to Christ by the Father as a personal, precious, perpetual possession. Christ might have taken these disciples with Him to glory, but instead He sent them back into the very world out of which they had been redeemed. In sending them back, however, He sent them as changed men, and declared that they were to be in the world, but not of the world. He foresaw that their separateness from the world would arouse the antagonism of the world and subject them to the manifestations of the world's hatred. Yet he prayed not that they should be removed from the world, but that they should be kept from the power of the evil one. The Master left his disciples here that they might be sanctified, and the only way to

sanctification is by the truth, and God's Word is the truth. Let the Word be exalted in the thought and ministry of Christ's disciples, and growth in grace will follow this growth in knowledge. The disciples were left not alone to perfect holiness against Christ's coming, but also to represent Him among the sons of men, to rear the superstructure upon the foundation which Christ laid deep and strong by His suffering, death and resurrection.

In closing, Dr. Laws referred to the unspeakable privileges of the gospel ministry, and reminded "the seventy" who were about to be sent forth that they were to represent their Master by the separateness of their lives, and by the radiance of their character, as well as by their individual work and public ministry.

On Monday morning, May 29th, the faculty, student body and friends of the Seminary assembled in Norton Hall for the closing exercises of the missionary society. The address was delivered by Rev. Arthur H. Gordon, D. D., of Atlanta, Ga. He announced as his subject, "The Relation of the Minister to Missions." The audience was filled with expectancy by the very name "Gordon," and Dr. Gordon showed himself equal to the occasion. In his gentle, simple, convincing way, he held the audience spellbound for more than an hour. He made the old fact look real and now again that "a non-missionary pastor was an absurdity," insisting that there are three subjects which a real pastor must of necessity explain often to his people, i. e., prayer, giving and personal devotion to missionary work. He explained, however, that this could not be done without encountering obstacles, which he outlined in brief as absorption, opposition and exhaustion. He then came to the climax of the address by saying that missionary zeal has its spring and origin in loyalty to Christ. Just here, with an appeal seldom heard from a platform, Dr. Gordon traced the results of this "loyalty to Christ" through the Christian century, saying, "we are missionaries not because we ought, but because we must." In closing, the speaker pointed out the strategic place we occupy as ministers. "The critical place," he said, "is here at home." "Jesus must win a signal victory here at home." Then with his soul aflame he plead that we have faith in the ultimate triumph of our Lord.

On Tuesday morning, May 30th, the alumni address was delivered by Rev. W. R. Cullom, D. D., Wake Forest, N. C. Dr. Cullom announced as his subject, "The Challenge of an Unfinished World." Dr. Cullom's subject, coupled with his extreme earnestness and enthusiasm, held us glued to him for more than an hour, which seemed entirely too brief. The speaker had not read long from his well-worded manuscript until he laid it aside and poured out his soul in a most earnest appeal to God's called servants. He explained that this world was not made perfect and pigeon-holed away, in the sense that there was no more to be done, but on the other hand "we are living in the midst of a process which shall go on in the ages to come," and, too, "God is still living in the midst of this world and still working." The speaker was zealous to impress us that the Biblical conception of life is not a rigid, fixed, static view, to which hyper-orthodoxy is wont to give expression, but that it is an ongoing, unfolding process of God. He then explained why other religions could not be triumphant, giving as his reason "they try to hold down, shut in the Almighty." In closing, the speaker urged that we realize that this world still lies in the sphere of the evil one, and that as a motto at least God could still be saying, "Let us make man."

On Tuesday evening, May 30th, we assembled again in the Fourth avenue Baptist church for the closing exercises. The house was filled to overflowing. Many could not get seats. Dr. W. W. Landrum led our prayer. Four splendid addresses were delivered by Messrs. McMurtry, Poteat, Powell and Zachert; and all agreed that we never heard it "on this fashion before." Pres-

(Concluded on page 8)



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.  
MISS MARY CATLIFF, College Correspondent. Raymond  
MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson

## CENTRAL COMMITTEE

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A. H. Longine, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.  
All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Swends, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

It is most gratifying to note the spirit with which the women of our societies are responding to the appeal to wipe out the debt of the Foreign Mission Board. The testimony of one is, "Our W. M. U. had a spiritual service on yesterday afternoon when we made pledges for the foreign mission debt. Our hearts were melted as we read the touching scene of our missionaries giving their ALL." Another said, "We are so glad to have a part in this work."

Sisters, have we seen Jesus on the cross giving His all for us? If so, we will be willing to make a sacrificial offering for Him in raising this debt. We cannot give money let us give our prayers for this can come forth by nothing but by prayer and fasting. Let us not disappoint our Master.

## Report of the Commission on Mission Work Among Young People and Children.

The purpose of our commission is to view the problems confronting us in supplying missionary education and to give the best plans and methods by which it can be promoted. How best to supply missionary education that will result in a well balanced education and in enlisting support for advance in the kingdom, as well as in helping boys and girls to enter it, requires our best time and thought. Many difficulties have presented themselves to us in this investigation. Should we tabulate them the list would read about the same as last year, however, we are gratified because of the growth of the work in spite of the problems.

We as a committee have not worked out a self-propagating method, but as the redeemed individual is the responsible agent in the work of missions, by making larger the Christ for the vision of men through the magnifying lens of consecrated lives, we call for the expression of the best in leaders, by becoming servants of the young growing life. Count it a great privilege to give time, talent and all, in developing Christian workers who will bring to pass the complete will of our Christ. To our faithful workers, the commission offers the following recommendations:

1. "I planted, Apollos watered, God gave the increase. In view of the facts that many young people's societies are being 'planted' every year in the fields of our Southern Baptist Convention and the growth of this work is very rapid, we heartily commend the appointment of Miss Mary E. Dixon as young people's secretary for the W. M. U. of the Southern Baptist Convention. She will have her headquarters at Baltimore, spending part of her time there viewing the needs of the work from the watch-tower of God's power house and keeping in touch with the young people's leaders of each state, giving help, inspiration and encouragement derived from her study of the problems. Part of her time will also be spent working in our states visiting the W. M. U. meetings and colleges enlisting our Baptist girls in denominational work by holding to the ideals of our W. M. U., thereby enlisting our best talent in kingdom service.
2. That a permanent promotion day be se-

lected and adopted by our W. M. U. for the annual promotion of the members of the different grades. A definitely planned program be sent out from headquarters to be observed by every society, teaching our young people the ultimate aim of our union.

3. "Make all the nations learners from Me. \* \* \* enter them in My school \* \* \* then lead them on to guard the whole teaching of Him who taught you." As our aim is to develop the missionary spirit in our young people to such an extent that they will give expression to "the tender mercy of our God whereby the dayspring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death;" we believe a special week of prayer should be observed by the Y. W. A.'s for the distinct purpose of developing the spiritual life, teaching them the secret of sitting at His feet and being taught of Him, for in fellowship with Him is gained that passion for the souls of men which is essential to any effective work for their salvation. Also a "morning watch" appeal be made from headquarters to the girls of the Y. W. A. asking that they "keep watch."

4. Because of a request made in the Y. W. A. and boys and girls commission reports at Houston that a conference should be held with the Sunday School Board and since this conference has been held and made the following findings; we suggest that the same be embodied as part of this report and are hereby given:

- (1) "That this is a transition period in the missionary instruction of the young people, a fact which is recognized by all denominations; that, therefore, we should go slowly in doing away with any existing organization for disseminating missionary information and inspiration; and that the local workers should endeavor to adjust matters in the spirit of mutual co-operation and concession.

- (2) "That the B. Y. P. U. and Y. W. A. are distinct in their purpose and should not be considered as overlapping in their work; the former meeting on Sunday evening before church service, being for both young men and women, having only an inspirational mission program and taking no offering nor accepting any apportionment for missions; whereas the latter meets usually on a week day, is entirely for young women, has an intensive mission program with mission study classes and urges regular offerings to missions through its own organization or through the envelope system of the local church.

- (3) "That since the Junior B. Y. P. U., R. A. and G. A. organizations are still found in comparatively few churches and since all of them combined are not as yet meeting the full needs for missionary instruction of the intermediate boys and girls, therefore it would seem best for the immediate future to continue to promote all three of these organizations, in the meantime seeking through experience to define more accurately the scope and purpose of each. The R. A.'s and G. A.'s are encouraged to try to link their missionary organizations more and more with the week day activities of the classes in the intermediate departments of the Sunday Schools.

- (4) "That the sunbeam work be continued as at present, it being the one mission organization now fostered by the denomination for children under twelve; and when special missionary work is done by the elementary departments of the Sunday School for the children under twelve, it will be considered in relation to that of the regular Sunbeam Band where one exists, the workers of the two organizations being urged to plan their work after consultation and with an effort to co-operate, not only as to the missionary instruction given but as to the membership of the Sunbeam Band."

## State Work.

1. That several days be set aside for associational or district conferences for the leaders of the young people in W. M. U., B. Y. P. U. work and Sunday School teachers, once a year in each associational district inviting especially

the members of the Y. W. A. and Senior B. Y. P. U. Have a joint meeting once a day of all workers, emphasizing the one important fact that we are working together for the development of Christian leaders; each organization having a task of its own. A separate conference daily for each department, having a simple program that will be interesting to all members as well as leaders. The keeping of a quiet hour for the means of creating a deeper interest in the development of the spiritual lives of our girls and young women. Have a model mission study class during the time led by a college Y. W. A. girl, also model R. A., G. A. and Sunbeam meetings for the inspiration of the churches that have not these organizations.

These conferences held within the association will be in reach of every worker, the ultimate aim being to induce them to attend the larger conferences and assemblies. Our young people will go back to their societies feeling that they are a part of a great denomination.

2. That where there is found an organized Junior B. Y. P. U. and serious objection to further organization because of "too much machinery," "lack of leaders, time, etc.," we induce them to have boys and girls meet separately once a month under the name of R. A. and G. A., respectively, intensifying the missionary program and teaching them mission liberality by leading them to give to objects fostered by our W. M. U. The purpose of this is to stop the leakage in our W. M. U. work between the Sunbeam and Y. W. A. ages where this condition exists and to give a co-ordinate plan of missionary education in this local church, whereby its own situation shall be met.

3. That in each town or city the Y. W. A. make a special effort to win the business girl, by planning programs that will attract and by placing time to suit her convenience. Practice missionary service in its community.

4. That in planning for meetings the R. A. and G. A. leaders "form questions for discussion to arouse thought. Do not treat members of organization as children but as the ones upon whom the world's problems are to rest later on. They will rise to the big things because life is all a wonder to them. Get the significantly big things out of missions. Lead them to discover and to plan and to carry out actual deeds of service. They are far more interested in discovering things than if they are brought a well planned thing."

5. That in selecting mission study books for children, the object of kindling noble aspirations should be kept in mind; particularly desire for service; a mission spirit. In presentation, make the heroes and heroines of the cross live anew before them, use blackboard, sand table and maps in every case possible.

6. That each local leader together with the individual members of the Y. W. A., recognize God's ownership of her life and invest it in His service.

FANNIE TRAYLOR, Chairman.

## ANNUAL COMMENCEMENT OF SOUTHERN BAPTIST THEOLOGICAL SEMINARY.

(Continued from page 7)

ident Mullins then called the fifty-eight graduates to the front and presented the diplomas.

President Mullins announced as the subject of his annual address, "The Power of Self-Recovery." Again we had to resort to our old saying here, "None other than our president could have said it that way." He held up before the class the fields "white unto harvest," but also he pointed out the obstacles. To meet these he urged that we maintain humility, self-respect, a sane optimism, and implicit trust in the Lord Jesus Christ. In closing, President Mullins told the graduates of the hunger of a Seminary professor to get out again with the people to talk to them about Jesus at first hand, and then very earnestly he asked the boys to say an extra word for him and us, while we remain here teaching others.

H. C. WAYMAN.



POVERTY.

(Adapted from Hunter's Book of the same name.)

"To live miserable we know not why, to have the dread of hunger, to work, save, and gain nothing—this is the very essence of poverty." To thousands of workmen the dread of poverty is the agony of their lives. The mass of workmen on the brink of poverty hate charity. When the poor face the necessity of becoming paupers, when they must apply for charity if they are to live at all, many desert their families and enter the ranks of vagrancy, others drink themselves insensible, some go insane, and still others commit suicide.

Recent investigations show that fourteen per cent of the people in prosperous times and probably not less than twenty per cent in bad times are in distress. These figures represent only the distress that manifests itself. We know that only a part of those in poverty in any community apply for charity. Many underfed, underclothed or badly housed never ask for aid. From the opinions given by charity agents and settlement workers it is estimated that the number of those in poverty in our large cities rarely falls below twenty-five per cent of all the people.

There are many thousand families who receive an income adequate to supply the necessities of life, but who for one reason or another—drink, ignorance, sickness, extravagance, or weakness—do not manage to obtain the essentials for maintaining physical efficiency.

There are many families who receive wages so inadequate that no care in spending, however wise it may be, will make them suffice for family needs. Such wages are neither "fair" nor "living" wages; they are poverty wages.

As we cannot determine the total number of workmen in the country who do not receive a living wage, it is impossible to obtain a very accurate idea of the extent of poverty. A very large proportion of the working classes are propertyless; a large mass of people, not only in our cities but in all industrial communities, live in most unsanitary conditions; a large proportion of the unskilled workmen receive wages insufficient to obtain the necessities of life. These facts present to Christian people an enormous problem of misery.

Many people say that poverty is irremediable. Those who say this do not distinguish between the poor who are poor because of their folly and vice and the poor who are poor as a result of social wrong. To deal with this great problem we must inaugurate some reforms which are preventive in their nature. We must secure legislative action which will enforce upon the entire country minimum standards of working and living conditions. We must regulate the hours of work, especially for women and children, regulate and supervise dangerous trades, institute all necessary measures to stamp out unnecessary disease and to prevent unnecessary death. We must institute all necessary educational and recreational institutions to replace the social and educational losses of the home and domestic

workshop; we must institute measures to compensate labor for enforced seasons of idleness due to sickness, old age, lack of work, or other causes beyond the control of the workman.

Reforms such as these are not such as will destroy incentive, but they will increase incentive by more nearly equalizing opportunity. Rather than barren relief let us inaugurate a system, founded upon justice, of preventing men from being bruised and broken by an inhuman system.—Selected.

YOU WILL WRITE A LETTER LIKE THIS

I wish that I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

701 Barnard Street,  
Savannah, Ga., Dec. 28, 1910.  
Mr. N. F. Shivar, Shelton, S. C. Dear Sir: As you are aware, in 1909 I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft eggs, shredded wheat, a very insufficient diet, for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice, and it has in every instance had the desired effects. It is essential to use this water in as large quantities as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.  
Leeds, S. C., March 2, 1911.  
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find that it has acted nicely in each case, and I believe that if used continuously for a reasonable time will produce a permanent cure. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.  
These are not selected cases, nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, gall stones, kidney or liver disease, or any chronic ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocketbook. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

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Box 18D, Shelton, S. C.  
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I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

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Address W. L. CLARKE, Secretary.

A Misapprehension.

Mr. Common Citizen stepped into the butcher shop with a do-or-die look on his face.

"A pound of steak," he ordered.

The steak, mostly bone, was thrown on the scales.

"Looky here," remonstrated Mr. Common Citizen, in as firm and determined a voice as he could command, "you're giving me a big piece of bone."

"Oh, no, I ain't," returned the butcher, blandly, "you're payin' fer it."—Ex.

Dr. T. B. Ray, who has been managing the Judson Centennial work, was chosen assistant secretary of the Foreign Mission Board. The board recognizes his efficient services in the past. He declared himself in full accord with the expressed will of the convention.

Have you read Dr. McGlothlin's book on "Infant Baptism Historically Considered?" If not, send to The Baptist Record at once for it. It is worth while. It meets many errors. Pastors can't preach on it for they can't find a text in the Bible and Paul says, "Preach the Word."



## B. Y. P. U. & S. S. PROGRESS

Officers of all Unions are urgently requested to send news notes for publication, and questions concerning the work to be answered in this column, to G. S. Dobbins, New Albany, Miss.

### AN EFFICIENT ACCOUNT DEPARTMENT IN THE SUNDAY SCHOOL.

No Sunday school should be satisfied with an inefficient accounting department. One of the surest indexes to the life of the school is whether or not there is intelligent care taken at this point. In many schools it would be just as well so far as results are concerned if the secretary simply counted those present and accepted the offering. If books are kept, so little attention is paid to the figures that the work of accounting is time and effort thrown away. Realizing this, many a promising secretary who begins the work with enthusiasm, soon grows utterly indifferent.

Perhaps no greater asset is possessed by the average school than its accounting department. Yet as a rule no department of the work receives as little attention, nor counts for so little in the development of the school. Let us think of the possibilities of an efficient accounting department and system.

Much is being said today of the efficient Sunday School. Efficiency is not a matter of theory, but of results. Certain tests applied to any enterprise will reveal first the possibilities involved, and the actualities evolved. The difference between the two will represent inefficiency. The enterprise therefore will approach efficiency as the actualities approach the possibilities. This is not a matter of guess-work, nor approximation, but of actual figures, and without the figures at hand, carefully and accurately compiled over long periods of time, with frequent comparisons, it is utterly impossible to determine whether the school is efficient or not. Of first importance, consequently, is a well organized accounting department, under competent direction.

The first step in this direction is the dignifying of the work of the secretary. Many superintendents pass over so lightly the report of the officer, and the school gives it so slight attention, that the secretary has no encouragement to good work. Many classes having been dismissed at the close of the lesson, never come into the assembly room for the report. Frequently the report is made in such a perfunctory manner so monotonously and uninterestingly read, that the school can scarcely be blamed for looking upon it as a needless waste of time. All this is wrong. There is no more important five minutes in the session of the school than that in which the secretary gives to the school a summary of what it might be doing as compared with what it is actually doing.

The next step—after having secured a competent head of the department and given to his or her work a conspicuous place—is to give to this office the necessary equipment. There are innumerable

schemes on the market for keeping the records of the Sunday school. Nearly all of these have some merit, and one will appeal to one secretary another to another. Perhaps the most satisfactory device is the "Card Credit" system. Instead of a book for the teacher, each pupil is enrolled on a separate card. These cards are kept in an envelope with two pockets—one for those present and one for the absentees. Instead of simply marking "Present" or "Absent", some workable standard is adopted, by which the pupil is graded on the things deemed most essential to good work: Say 55 per cent for attendance, 20 per cent for studied lesson, 15 per cent for punctuality, and 10 per cent for having an offering. The standard may be varied as the teachers and officers deem advisable.

The third step is a systematic follow-up plan by which the school undertakes to recruit new members and bring back the absentees. Many devices here may be thought of. It is not so much a question as to the plan, but rather the persistence and faithfulness with which it is carried out.

The fourth step is a plan whereby the results of the work of the school in all its departments and through all its agencies are kept forcibly and clearly before the entire school in such a way that these figures will mean something, and will serve as a powerful stimulus to greater regularity in attendance, more promptness, more liberality, better lesson preparation, and wider enlistment.

It is our purpose in this column to take up these suggestions in greater detail, showing how in actual experience the plans mentioned have worked out.

When this is read officers will have been elected for the new quarter in those unions electing every three months. By all means there should be an installation service. A good plan for this public service is to assign to six or eight of the best and most talented workers one each of the topics for the past quarter, asking that a brief talk or paper be prepared on the entire subject. Select the most interesting and representative of the topics for the quarter, and see that the papers or talks are well prepared. A few words by the former president in introduction of the program, thirty minutes of interesting discussion of the topics, and then an impressive installation service, will make this meeting fruitful in many ways. TRY IT.

To the new group leaders: Remember that the success of the work depends more largely upon you than any one else. If you are careless, trusting to some one else to look after the meeting your group is to lead or leaving to chance any part of the program, you may rest assured that

## Schools and Colleges

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## Mississippi Woman's College

The session closed with enrollment of 270. Next session opens Wednesday, September 20th, 1916. Send \$10 to secure room. Room fees for next session are coming in almost every day. Our graduates receive Professional License to teach in Mississippi. A student who has finished a Standard Eleventh Grade enters our Freshman class by certificate. We have a modern Kindergarten, Primary and Preparatory Grades. Voice, Piano, Violin, Expression, Art, Domestic Science and Teachers' Course. Board, laundry and literary tuition in Boarding Dormitory, \$214. The same in Industrial Home, \$144. Send for beautiful new catalogue. Special care taken of very young girls.

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the work will drag. Think of the opportunity for usefulness and development you have, and make any sacrifice that this quarter's work may be the best ever done by your group.

#### Requirements for A-1.

In order to be recognized as A-1, it is absolutely necessary to file a quarterly report as per blank in the back of the B. Y. P. U. Secretary's Record Book with the State Secretary and not the Baptist Sunday School Board.

If your union has had an average attendance of fifty per cent of the enrollment, one-half of the entire membership keeping up the daily Bible reading for the quarter (not percentage, but actual number reporting at end of each month) one-half the active members (church members) giving systematically to benevolence and church expenses according to the church plan, a B. Y. P. U. social during the quarter, every member on the program at least ONE time during the quarter, using the topics in the B. Y. P. U. Quarterly, a B. Y. P. U. Study Course, a WRITTEN REPORT READ at the quarterly business meeting by each officer, each leader and each committee, and the required organization you may be recognized as doing A-1 work.

Any THREE successive months are counted as a quarter.

It is not necessary that you do A-1 work for a whole quarter after you have met all the requirements of the Standard of Excellence before sending your report and application for recognition.

#### BELZONI.

Great strides have been made by the Belzoni Baptist Young People's Union during the past four years, when it was organized with six members. The union now has thirty active members and meets every Sunday afternoon at four o'clock in the Baptist church.

On Sunday, June 3, the union was divided into four bands, with the following captains: Erin McLain, No. 1; Miss Juanita Ray, No. 2; Hugh Warren, No. 3; Dora Woods, No. 4. Beginning with Band No. 1, each band will alternately have charge of the regular meetings and will arrange and conduct their own programs. Each program will include a Bible quiz, which will compel the reading and studying of the Bible by the members.

The members of the B. Y. P. U. had charge of Mothers' Day recently and the services were conducted in a very pleasing manner.

The officers of the B. Y. P. U. are Miller Cresswell, president; Raymond Alexander, vice-president; Miss Sue Burton, recording secretary; Miss Josephine Putman, corresponding secretary; Miss Iva Evers, treasurer. Mrs. D. A. Alexander is a valuable assistant to all the officers, she being responsible, more than any other, for the growth and success of the union.

On Tuesday, May 30, a basket picnic was given by the members of the B. Y. P. U. at Bear Creek. Quite an enjoyable time was had. In their service of the Lord the young people

do not overlook the social feature, which is a vital one to the growth and development of the union.

MISS JOSEPHINE PUTMAN,  
Corresponding Secretary.

#### MEETING IN MERIDIAN.

We are just out of a fairly good meeting with Brother and Sister J. L. Low and the saints at Forty-first avenue, Meridian. There were seventy added to the church, among them some heads of families and whole families who are well established and will materially and spiritually strengthen the church.

Brother and Sister Low are doing a most efficient service there. They are well established in the hearts of the people. We have never been with a pastor who is a better yoke-fellow than Brother Low.

One special cause of rejoicing to me and to his many friends was that my brother, John E. P'Pool joined the church for baptism, as did also his little daughter, and his wife by letter.

The people attended in large crowds, often overflowing the house.

We are now at Amory with Pastor R. C. Blalock and his loyal people. The meeting starts off well.

May the Lord give His approval to

## Schools and Colleges

### 44TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE WILL OPEN SEPTEMBER 6, 1916

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DOMESTIC SCIENCE TEACHER—Miss Willia Trotter, an alumna of Blue Mountain College and of the Thomas Training School of Detroit, Michigan.

Prof. David E. Guyton, who is at the head of our college department of history, is a graduate of the University of Mississippi and an M. A. from Columbia University, N. Y.

Prof. Perrin H. Lowrey, our professor of English Literature, has recognition as a writer throughout the country. His poems are accepted and paid for every week by such publications as McClure's Magazine, Collier's Weekly, The Ladies Home Journal, Judge, etc. Four years' college course in Literature.

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Yours in the Lord,

E. S. P'POOL and

HERBERT DAVIS,

Blue Mountain Evangelists.

Amory, Miss.

#### Not Enough.

A little Scotch boy had just returned from a painful interview with the minister, to whom he had said, in reply to a question, that there were one hundred commandments. Meeting another lad on his way to the minister's, he asked, "An' if he asks ye how many commandments there are, what will ye say?"

"Say?" replied the other boy; "why, ten, of course."

"Ten?" said the first urchin in scorn. "Ten? Ye wull try him wi' ten? I tried him wi' a hundred and he wasn't satisfied."

#### WHEN THE BABY IS FRETFUL,

out of sorts and restless, you may know the stomach and liver are out of shape and a tonic is needed. Unless the organs are kept healthy you provoke sickness and possible further complications. The best general tonic to tone up the system and keep the stomach and liver in healthy working order is Plantation Chill and Fever Tonic and Liver Invigorator. Especially good for babies and growing children. Tasteless and pleasant. They take it eagerly. For sale everywhere. Manufactured by Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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LEAD

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### SUNDAY SCHOOL HONORS.

During the school year, 1915-16, teacher training awards were bestowed in the schools of Mississippi, as follows:

Baxterville Consolidated High School, Baxterville, seven diplomas.  
Blue Mountain College, Blue Mountain, three diplomas, nine graded Sunday School.

Mississippi College, Clinton, twenty-six diplomas, twenty-six "Seven Laws of Teaching," eight doctrines, seven Old Testament, ten New Testament.

Mississippi Woman's College, Hattiesburg, fifty-nine diplomas, thirty-one "Winning to Christ," thirteen "Talks with the Training Class," forty-five "Old Testament Studies," thirty-nine "New Testament History."

Clark Memorial College, Newton, nine diplomas.

Marshall County Agricultural High School, Slayden, twelve diplomas.

Total number of teacher training awards bestowed by the Sunday School Board in colleges and academies during the past year, 3,467. Total number of colleges and academies co-operating with the Sunday School Board in teacher training, sixty-eight.

The following institutions deserve honorable mention, having led in number of teacher training awards:

Bule's Creek Academy, Bule's Creek, N. C., 216.

Judson College, Marion, Ala., 197.

Mississippi Woman's College, Hattiesburg, Miss., 187.

Mars Hill College, Mars Hill, N. C., 172.

Wake Forest College, Wake Forest, N. C., 142.

Georgetown College, Georgetown, Ky., 123.

Baylor College, Belton, Texas, 106.

Oklahoma Baptist University, Shawnee, Okla., 105.

Bessie Tift College, Forsyth, Ga., 101.

In the Southern Baptist Theological Seminary, Louisville, Ky., 356 awards were bestowed. In the Southwestern Baptist Theological Seminary, Fort Worth, Texas, 147 awards were given.

Very truly yours,  
P. E. BURROUGHS.

### THE WEEKLY PRAYER MEETINGS

#### THE VINE AND THE BRANCHES.

I am the vine, ye are the branches.—John 15:5.

I. Jesus Christ is the vine.  
1. The vine belongs to the highest order of the vegetable kingdom.  
2. The vine is perfectly innocent.

3. The vine derives its principal life from above.

4. The vine represents perpetual union with Christ. It is a perennial and not an annual. Abide in Him.

5. All parts of the vine are useful.

6. The vine fitly represents the fruitfulness of Christ.

II. The disciples are the branches.

1. Every branch is a distinct unit. The vine is made up of a number of individuals.

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### New Evangel

Published in 1911

This book has proven so useful and popular that many churches are placing a second order; and others hearing of its value, prefer this to newer books. Ask any one who has used this book and you will get a good testimonial.

Prices: Limp Cloth: \$15 per 100, parcel post 50c; \$2.25 per dozen, postage 15c; single copy 25c postpaid. Cloth Board: \$25 per 100, parcel post 60c; \$3.50 per doz., postage 20c; single copy 35c postpaid.

### World Evangel

Published in 1913

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2. Every branch is dependent upon the vine. Abide. It is a vital union. Growth is from the vine.

3. There are a great variety in the branches.

4. The harmony of the branches. Every leaf is so set that it gets the most sunshine, and so set that it does not disturb its fellow leaf.

5. The taking away of the fruitless branches.

6. The pruning of the fruitful branches.

7. The business of the branches is to bear much and good fruit.

"Boards to the right of him,  
Boards to the left of him.  
Laymen in front of him,  
Bishops behind him  
Volleyed and thundered.  
His not to make reply.  
His but to work and sigh,  
While all the Church wondered."

### Uxorious Extravagance.

"Did yez give yer wolfe anything on her birthday, Pat?"

"O! did."

"Phwat did it cost yez?"

"Tin dollars or tin days."—Boston Transcript.

### Proper Precautions.

When walks with ice are coated o'er  
And steps are all aglare,

Why don't pedestrians take more  
Than ordinary care?

We know that when the sidewalks  
freeze,

Men's knees are injured oft,  
Why don't they tie around their

knees

Some pillows, thick and soft?

Since oft against an icy stair

Men's heads receive a wrack,

Why don't they pad their heads with  
care

(And pillows) at the back?

And do you say such sights as these  
Would cause us all to grin?

Just recollect, then, if you please,

What women's hats have been!

—Grace McKinstry.

A city librarian told us recently of a school boy who inquired for "sheep-tails" — evidently wanting "Lamb's Tales"—from Shakespeare.

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## HANCOCK COUNTY SUNDAY SCHOOL CONVENTION.

The Sunday Schools of Hancock county, interdenominational, met in convention at the Logtown Methodist church at 11 o'clock, a. m., on Sunday, June 4th, 1916, Brother Lamar Otis, president, in the chair. Brother C. W. Fountain was elected temporary secretary.

This convention was called for the purpose of establishing a permanent county Sunday School association.

An able address was delivered by Brother Chisolm, the trained worker sent out by the State Association, on "Sunday School Work."

An able address was delivered by Brother E. P. Hill on Sunday Schools, for which he was given a vote of thanks by the convention.

The report of the Committee on Future Work urged that the county Executive Committee and officers hold a Sunday School rally in each beat or district, if possible, in the county, before next meeting of the convention; and that the county officers get a report from and enlist every school in this great work of religious education, and also seek the co-operation of the homes; asked the co-operation of every school, pastor and Sunday School superintendent in the work of making Christian characters and developing leaders in God's business, and accepted a pledge of \$20 for Hancock county to the State Association, of which this county association is a part, urging that the schools represented pay the county secretary and treasurer what they can on said pledge. This report was read and adopted, and \$17.50 of the \$20 pledged was subscribed by the schools represented.

C. W. FOUNTAIN,  
 Secretary pro tem.

Perhaps altogether too much had been said about it, or perhaps Mary Ellen had stage fright at the crucial moment, for when the first callers came, after Mary Ellen's advent into the family, she "ushered" them only as far as just inside the hall door. Taking the cards they gave her, and leaving the visitors standing there she went to the foot of the staircase and shouted:

"Mis' Gallatin! Oh, Mis' Gallatin! der's two ladies down here dat's come to see you and dey's fotch dere tickets."—Ex.

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At the Biggs Sanitarium all the various successful forms of physiological drugless treatment are employed: massage, remedial gymnastics, mechano-therapeutics, spondylo-therapy, electricity, hydro-therapy, high frequency, electric light baths, arc light, X-ray, vibration, with special treatment in certain ailments such as asthma, catarrh, paralysis. Psychological treatment and mental training in indicated cases. Scientific regulation of diet is an important factor in our plan of cure.

We make a specialty of and very successfully treat chronic sufferers which ordinary methods of treatment fail to cure. We have been especially successful in the treatment of asthma, bronchitis, catarrh, dyspepsia, rheumatism, neuritis, neurasthenia, nervous debility, insomnia, melancholia, paralysis (including paralysis in children), and special diseases of men and women.

We do not accept cases of tuberculosis, cancer, insanity nor any case that we consider incurable or undesirable.

At the Biggs Sanitarium you will find all the comforts of home; the rooms are large and airy; the grounds surrounding the buildings are ample and well shaded, affording pleasant resting places for the patients. Our first effort is to render each patient comfortable and thoroughly at home, so he or she may obtain the full benefit of the treatment.

**Our Guarantee:** Every patient accepted for treatment is allowed one week in which to become acquainted with us and to become familiar with our methods, with the distinct understanding that if in any way dissatisfied, treatment may be discontinued at the end of the trial week, and there will be no charge.

If you are suffering from some chronic ailment which ordinary methods of treatment have failed to cure, if you are over-worked and run down and want to have a delightful outing amidst beautiful mountain scenery, and at the same time receive scientific treatment for your troubles, write for illustrated booklet of Asheville, "The Land of the Sky", pamphlet describing our methods, diagnosis blank, testimonials and the names of physicians, clergymen, lawyers and others who endorse our methods. Sent free to any address.

**THE BIGGS SANITARIUM**  
**ASHEVILLE, N. C.**



## A VISIT TO TISHOMINGO.

Being invited by Brother C. S. Wales and the saints of Tishomingo, Miss., to dedicate their house of worship, I cheerfully yielded and no words of mine can fully explain or express the joy which came into my life in consequence thereof.

Tishomingo is a beautiful, thriving and industrious little village a few miles out from Corinth. Here I found, comparatively speaking, the neatest church building I ever saw. To express in anything like a worthy sense, the magnificent meeting house which under their conditions they have erected to God's glory; their great sacrifices and the blessed brotherhood, there is a task beyond the power of my pen. I wish I could speak of them personally, calling each by name.

Then, too, I wish that I might speak of their splendid school building, which would be a credit to a large town. This is possibly due to the fact that as their principal they have one of the choicest men to be found in all the country. It was my great joy to speak to them several

times. The Baptists of the State ought to feel proud of the blessed way in which these choice saints are caring for the cause there. Then, again, too much cannot be said of their young, able, intelligent, thorough-going, self-sacrificing pastor, Brother C. S. Wales. Days have gone by since I have met a brother in whose fellowship I more thoroughly rejoiced. He is an able and wise leader.

How he has sacrificed and struggled to put our cause in the very first place in the community, God only knows.

The Baptists have in him a man to be proud of in every blessed sense.

He is thoroughly in line with all our great denominational work, and is a faithful, uncompromising preacher of the truth of Christ, gentle, wise and good, but fearless as a lion. In fact, too much cannot be said in his loving favor as a faithful man of God. Through the days to come I shall remember with special joy my visit there, and the blessed fellowship with this faithful man of God.

Fraternally,  
 JUDSON L. VIPPERMAN.

## Busy.

"What are the duties of an American soldier in Mexico?"

"If the press dispatches can be relied on, a day's work consists of hunting for Villa one hour, hunting for water five hours, and the rest of the time hunting for lost American aviators."—Puck.

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Tired and Drowsy feelings, accompanied by headaches; depression or state of indolence; roughness of skin; breaking out of eruptions; hands red like salmon; sore mouth; tongue, lips and throat flaming red; much mucus and choking; indigestion and nausea; diarrhea or constipation; and affected, and many others. Don't take chances.

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# Sunday School Lesson

BY A. J. AVEN, LL. D.

THE THESSALONIAN CHRISTIANS.

I Thess. 1:10, 4:13-18.

### Introduction.

The first and second epistles to the Thessalonians were written by Paul while at Corinth, the first toward the close of the year 52 A. D., and the latter a few months later. Although the first epistle is said to be the earliest of Paul's letters, yet these letters to the Thessalonians are appropriately placed as the last of the seven letters to the Gentile churches.

The subject which occupied the mind of the Holy Spirit in the first epistle addressed to the believers was the second coming of the Lord Jesus Christ. "It is mentioned in every chapter of both epistles, in one verse out of every five, and in every instance, unless I Thess. 11:18, it is not denied by expositors of any class or school of interpreters, that the coming is literal, personal and bodily." As was stated in the passage used for last Sunday's lesson, Paul labored at Thessalonica but three weeks, when he was driven away by a mob of Jews, yet this was long enough for this great teacher to teach them the truth concerning the coming and kingdom of Jesus Christ.

### Lesson Teachings.

Prayer for Others.—It is well for Christians to pray for one another, and to pray for the welfare of the church. It is well for Christians to pray for their pastor. It is well for Christians to pray for the unconverted. It is well for Christians to pray for every interest which the church is commanded in God's Word to foster. It is well for Christians to pray for themselves. But note Paul said we give thanks to God always. It is a good thing to begin a prayer with a few expressions of thanksgiving for what has already been received, and then proceed to set forth before God the desires of the heart.

It must have been a great pleasure to Paul to note their faith and energy. So it is a source of great delight to a pastor for him to note faithfulness on the part of his people. With a faithful membership, I think a pastor can better work. I believe that on many occasions, the work of the kingdom has been thwarted because the indifference of the church to the desires of the pastor has been so chilling that he could not rise above it. But note the characteristics of these Thessalonian Christians—the gospel came to them in power, and in the Holy Ghost, and much assurance. I fear oftentimes that the opposition which church members show to their pastors is based not upon any assurance that they are following the leadership of the Holy Ghost, but that the gospel has come to them only in word. When men live in a daily consciousness of what the gospel has done for them, they are not so ready to pick flaws in the weaknesses of others.

Ensamples to All.—It is the privilege of every redeemed soul to hold communion with God, and to glorify God. This means that the life's conduct should be so paralleled with God's will that all who see it are aware that the man walks close to God. His very life announces that God dwells within him. These brethren had been so faithful to the new teaching that Paul had no need to speak anything. From them came an influence which was seen afar and carried with it confidence in the reality of the truth they were holding. When a man becomes a Christian, there comes at the time of his conversion grave responsibilities. It should be the business of the Sunday School teacher to set these lessons thoroughly before every one of his class who becomes a child of God. In this word of commendation, the apostle incidentally makes strong the belief in the second coming of the Master. I believe that this precious doctrine is neglected more than it should be. I believe that if we would consider it more, it would stimulate us to better and higher living. We should live as if we were looking for Him and we would strive to be in better preparation to meet Him. Paul kept constantly in his mind the central doctrine of Christ's resurrection. And it is well for us to be as persistent in our thinking, for surely this is the central truth in the gospel. Without it there is no gospel. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

Comforts the Thessalonians.—In these last verses, Paul comforts his brethren and friends who as it seems were in mourning for their relatives and friends who had died in the Lord. He is trying to dissuade them from excessive grief, or inordinate sorrow. To be excessive or to be immoderate in sorrow would appear to the world that they were in the same state of mind as were the Gentiles who had no hope, when in reality the Christians have a most sure hope of eternal life after this which God who cannot lie has promised. This hope should offset any grief on account of any distress at the present time. "Death is but a sleep to them; their rest an undisturbed rest. They are retired out of this troublesome world to rest from all their labors and sorrows, and they sleep in Jesus, in union with Him, and under His special care and protection, so that they are not lost, nor are they losers, but great gainers by death, and their removal out of this world is into a better. And on the final day the Lord Jesus will come in person in great triumph and when the dead shall be raised, the dead in Christ shall rise first. If all these good things await those who believe in Christ, then he would urge them to be comforted, and to comfort one another.

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**DIDN'T KNOW CAUSE OF MALARIA.**

"It is surprising to me," said a man recently, "how many people, and the majority of them intelligent, well read people, don't yet know the cause and source of malaria. Why, just yesterday," said he, "a traveling man who seemed well posted on every subject that came up, said to me, 'I like North Carolina fine, but you know this part of the State does not agree with me. I am chock full of malaria already and I have been here only a little over two weeks. I shall be glad when my territory is covered and I can get up to the mountains.'"

"My friend," said I, "where have you been to have been so subjected to mosquitoes? As for me I have not seen one this summer." "Neither have I," said the man.

"Well, did you have malarial fever last summer or summer before?" "This is my first attack," said he, "and I'm trying to make it as light as possible by drinking as little of this water as possible."

"Water nothing!" said I, "do you think that a person gets malaria from drinking water?" "From drinking water and this low climate," said he.

"My friend," said I again, "you are well up on lots of subjects, but as to malaria and mosquitoes, you don't know a thing. That a person gets malaria from drinking water or from night air, either, has long ago been discarded. That idea belongs to the dead past. The only relation they have at all to malaria is that the mosquito, which is the only thing that carries the malaria germ or organism, breeds in water and flies around and bites people at night. You can see how the old idea concerning malaria became associated with water and night air. Don't again," said I, "tell people you have malaria unless you have been bitten by a certain kind of mosquito called the Anopheles. Not even the ordinary kind of mosquito that bites at night can give you that disease."

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Rev. W. E. Tynes, of Hattiesburg, Miss., has just completed his course of sermons or lectures on the themes, "The Life of Jesus," with stereopticon pictures to illustrate; "The Cardinal Doctrines of the Word," and "The Signs of the Times."

I was happy to have such a revival in my church, as the teaching was good and profound. It had the old time ring.

I would rejoice to hear of him going into as many of our churches with this course of teaching as he could possibly reach. I have never heard of one doing evangelistic work on this plan before, but it is the right kind and should be supported and encouraged by the brethren everywhere who love the pure Word of God and a revival born of the Holy Spirit.

May God's richest blessing attend him in his ministry everywhere.

J. G. MURPHY, Pastor.

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**MEETING AT FORT WORTH.**

We are in the midst of the greatest revival at Central avenue Baptist church, North Fort Worth has seen for many years. Rev. Wayne Allison is preaching forcibly and effectively the greatest series of revival sermons our people have ever heard. The big tent, covering almost the entire lot by the side of the church, is filled to overflowing every night. Brother L. E. Land is directing the music. Strong men break down and weep as he sings conviction into their hearts. Each of these workers have a mighty soul grip on God which enables them to do personal work in an unusual way.

We began the meeting, June 2, and to date we have forty conversions and thirty-five accessions to the church. Last night was our high water mark — twenty-seven people came out with their lives surrendered to Christ, one the wife of a saloon keeper. Others were backsliders and hardened in sin. Bartenders and gamblers are being reached. We have no time set for the meeting to close.

E. L. AVERETT,  
Pastor.

The Third church at Little Rock, Ark., has passed through a gracious refreshing from the presence of the Lord. Pastor J. O. Johnson had the assistance of his brother, J. F., from Huttig, Ark.; twenty-six additions—eighteen by baptism. This is the church where Dr. Searcy did such splendid foundation work.

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## NEWS IN THE CIRCLE

MARTIN BALL

The First church, Lexington, Ky., recently enjoyed a gracious meeting. The number added was sixty-five. Dr. Wharton did the preaching. Dr. J. W. Porter is pastor.

The Baptist Book Concern is financing a tract known as "God's Plan of Salvation," by Jas. B. Leavell. This tract has been instrumental in bringing many souls to Christ.

Evangelist Carson Taylor, of Dallas, Texas, recently closed a good meeting at Vinita, Okla. There were thirty-nine additions by baptism and several by letter. The preacher had to leave before the meeting closed.

Pastor L. L. Holcomb, of Pontotoc, recently closed a fine meeting at Okolona. There were eleven additions by baptism. The music was led by R. L. Cooper, of Aberdeen. Pastor O'Brian is happy.

Dr. L. E. Barton, formerly of West Point, Ga., of Atlanta, Ga., has been elected state evangelist of Louisiana. It is thought he will accept, and begin work as soon as his present engagements have been fulfilled.

The encampment at Blue Mountain will afford a splendid opportunity for study and refreshment. It will be a week of unalloyed pleasure and profit. Some of the best specialists and entertainers will be there.

The Baptists of Arkansas are in a forward movement campaign for \$15,000 for Christian education. This is to be applied to the two colleges, one at Arkadelphia, the other at Conway. They are making commendable progress.

Dr. Austin Crouch, of Murfreesboro, Tenn., formerly at Corinth, Miss., has been elected education secretary of Tennessee. It looks wrong to us to take a good successful pastor away from a church to be a secretary of any kind.

Pastor H. M. Green, of El Dorado, Ark., has just closed a great meeting with his church, in which there were forty-five additions—thirty-nine by baptism. He had the assistance of Home Board Evangelist Holcomb and Gospel Singer Babbitt.

Pastor-evangelist J. B. Leavell, of Oxford, is this week assisting his brother, Leonard, in a meeting at Holly Springs. This is the third meeting, successively, he has held at Holly Springs. The prospect for a good revival is great.

Dr. Harry Leland Martin, of Indianapolis, is engaged to aid Pastor J. A. Orsley, at Jonestown, beginning the second Sunday in July. A glorious time is expected. The Lord sets His seal on the labors of Brother Martin.

The work at Geneva, Ala., under the skillful labors of Pastor W. E. Fendley, is progressing nicely. It is a pity for such men to leave our State. We believe he could be induced to come back. Any church needing a good pastor and preacher, write him.

At the recent meeting of the Foreign Mission Board, Richmond, Va., Dr. Wm. H. Smith presented his resignation as secretary which was accepted, and a committee appointed to prepare suitable expressions of appreciation of his long and valuable services.

The Missouri Baptists have secured the services of Rev. E. E. Harris, a recent graduate of the Newton Theological Seminary, has been chosen State secretary of the B. Y. P. U. work. He is full graduate of the William Jewell College. His work begins at once.

That was a straight-forward, sensible, brotherly editorial by our splendid editor last week on mountain schools, and their importance, as compared with those in the plains and lowlands. It seemed to this scribe just what was needed. The papers would do well to copy.

Pastor Fleetwood Ball, of Lexington, Tenn., is aiding in a meeting with the Royal street church, Jackson, Tenn. A young Methodist preacher joined, was baptized and licensed to preach the same day. The meeting is assuming large proportions.

Evangelist T. O. Reese writes, "Had a great meeting at Rosedale. Fourteen additions; Sunday School went from fifteen to forty. Collected for seats, painting and evangelism, over \$400. The town, which was wide open, was closed up. Stores and pool-rooms closed Sundays."

Dr. J. F. Love, whom the Asheville Convention elected secretary of the Foreign Mission Board, was placed in complete control of all our foreign mission work "at home and abroad." He is the sole source of authority. The responsibility rests on him.

Dr. J. W. Porter, editor of Western Recorder, preached five days at Lula. Some choice men and women were added to the church. Brother D. H. S. Cox is the pastor. In the number that joined were two from the Methodists, one from the Presbyterians, one from the Campbellites, and one from the Catholics.

The Tabernacle church, Atlanta, Ga., has called Dr. Len G. Broughton to come back. They think he can raise the \$80,000 debt which he left on it. He is doing a great work at Knoxville, Tenn., and learning some things about Baptist beliefs which will be helpful. Better stay where he is.

Brother F. S. Leavell, of Oxford, departed for his heavenly home last Monday morning. He was anxious to go home, asking his children and especially his devoted wife to meet him in heaven. His life of faith was beautiful, and his death triumphant. This scribe was invited to talk at his burial. He leaves a wife and three children.

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## 1 CHRONICLES, 3.

53 Duke Kē'nāz, duke Tē'man, duke Mib'zar,  
54 Duke Māg'di-el, duke I'ram.  
These are the dukes of E'dom.

## CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The children of Jesse. 14 The posterity of Caleb the son of Hebron. 21 Hebron's posterity by the daughter of Nachor. 25 Jeremiah's posterity. 34 Shekan's posterity. 41 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Hur.

THESE are the sons of 'Is-ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-mīn, Nāph'ta-lī, Gād, and Ash'er.

19 And Cā'leb which begat Be 20 And to the d ther of when h and she 22 And three ar 23 And

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